

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. vii. 7.

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No. 15.

AUGUST 1, 1848.

VOL. X.

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## THE DAY OF GOD'S POWER.

Thy people shall be willing in the day of thy power.—Psalm c. 3.

EVERY dispensation of the gospel is illustrative of the power of God. Indeed, the gospel is the power of God unto salvation to them that believe. There are many persons in every nation that love the principles of righteousness, that still are not distinguishable for being the friends of truth until a day of God's power begins to dawn; but as the sheep know the shepherd's voice, so God's people know the call that is from heaven. The power of God always surpasses the power of Satan. The power of Moses was greater than that of the sorcerers and magicians of Egypt; still the authority of God, and his right to govern the nations, is not always or even extensively acknowledged till the arm of his power is made bare. The sons of the ancient patriarch Jacob, were not willing to acknowledge the divine priesthood of their father, and the heavenly nature of the vision of their brother Joseph, until the power of God made them willing. The particular day and set time to make them humble and exalt their brother Joseph, in despite of their efforts to the contrary, had fully come—a rare combination of circumstances had brought the cruel and obstinate adversaries of Joseph to bow at his feet—the haughty lords of Israel saw themselves surrounded with impassable difficulties—their own guilt, and the never slumbering power of God, had at length driven them into a corner, and then they were willing to acknowledge their young brother a true prophet, and that the powers of eternity were with him. Then, too, the venerable patriarch, driven almost to despair, saw clearly that a promise from God to bless his children would inevitably be fulfilled. Obstinate and rebellious children, pervaded with the spirit of Satan, and with rank unbelief, were looked after by the far-seeing eye of Jehovah, and the strong hand of the almighty would ere long compel them to kiss the rod, and willingly embrace the truth; he saw, too, that the meritorious sufferer for truth's sake, would, sooner or later, put his foot on the necks of his enemies, and triumph gloriously in the name of the God of Israel in the day of his power.

Another example, drawn from the New Testament, will, perhaps, suffice at present on this point. God had made choice of Saul of Tarsus, as a fit vessel to bear the truth to the nations. By the power of immediate revelation, and the affliction of blindness, one of the most determined and invincible heroes that ever headed a religious party, was made as willing to serve the true God as before he had been honestly indefatigable in serving the devout devil. If any ask how it happened that this zealous and famous Luther or Knox of apostolic times was ever converted, we answer it was the day of God's power—a day when men of every nation and kindred, who were embraced in the eternal covenant of the Father, were constrained to be *willing*. The present is emphatically a day of God's power, when the right sort of men and women in every nation will be equally constrained to be "willing to obey the truth, and seek for glory, honour, and immortality."

The instruments of power are in the armoury of heaven. Whenever famine, sword, or pestilence are requisite in order to bow the stiff necks of people or potentates into a willing submission to eternal truth, they will be employed, and the chosen vessels of mercy and honour will be forthcoming. Who can contend with him? He maketh the wrath of man to praise him; and wicked men, and priests of bloody zeal, are mortified to find that their vigorous efforts to pull down, even tend to build up the truth they so much hate.

For many centuries past there has been a great aversion to foreign emigration. People have so loved their home, country, and national customs and usages, that the work of emigration has been slow; but now famine, depression of trades, oppression, and the dangers of war, are rousing up the people to consider that easy, which before was so difficult. Emigration to the far distant and unoccupied wilds of America is a matter of every day familiarity. God has set forth his hand a second time to gather his people. By his mighty power he will bring his sons from afar, and his daughters from the ends of the earth. The ingenuity and wealth of man must be employed in multiplying the facilities of navigation. Men are made willing, from some motives or other, to further the great designs of God. Powerful incentives are set before them to engage in costly, magnificent, and daring enterprises. A conspicuous and plausible way must be cast up for the ransomed people to walk in. Nations must be brought in close contact, and, by the sudden and unlooked for interchange of institutions, the great expanse of moral and political institutions of mere human origin, must be broken up and ploughed as a field, because it is a day of God's power. Every thing must be shaken that can be shaken. All mere human confidences must be done away. The wisdom of the wise shall come to nought, and human prudence shall be hid. Necessity will make the best portion of mankind willing to seek after God: "When thy judgments are abroad in the earth, the inhabitants *shall* learn righteousness." The hour of God's judgment is the time to rivet unmistakeable truths upon the minds\* of men. If Sennacherib could not be persuaded to believe in angels, he could at least be compelled to feel them. If Pharaoh could not know who the God of Israel was, by fair means, he could be taught to know, beyond mistake, by foul means. When the wicked are made an ensample of God's wrath, the righteous learn a sound lesson of obedience. A fair view of his power makes them *willing* to take Christ's yoke, and say that Christ's yoke is easy, and his burden is light.

The judgments that overthrow sinners confirm believers. Ye rich men, and ye mighty, listen, and withdraw not your neck from the yoke of the gospel. Know ye assuredly, it is the day of God's power. The knee that does not bend to the true gospel, must break. The master that will knowingly turn away his servant because he loves the truth, will himself in due time be as when a hungry man dreameth that he eateth, and when he awaketh, lo! he is hungry. The rod of the oppressor shall be broken, and the bands of wickedness shall be loosed. The proud shall be abased. In the day of his power, He will wake up the master spirits of the age, like unto Moses, Paul, and Joseph, and clothe them with knowledge and understanding. Such men will despise bribery and vain glory, and corruptible crowns will be esteemed as things of nought by them, while they seek for imperishable and eternal honours. As the heavenly powers advance in the conquest and restoration of the earth to its legitimate heirs, the voice of the priesthood shall be as the awakening influence of many thunders.

The wisdom, strength, and power of God will be embodied in mere men, as never was known before. Among these, the two witnesses will not be the least distinguished in the last days. In them will be displayed the gigantic power of the holy priesthood of the Son of God. They will have "power to smite the earth with all plagues as often as they will." Even in that day of unexampled wickedness when the miracles of the beast and false prophet are deceiving the nations, God's power will be adequate to save them that he has chosen before the foundation of the world; for the testimony of his faithful witnesses shall make them *willing* in the day of his power.

There is no labour so arduous, self-denying, or difficult, but God's people can be made *willing* to perform it. No matter how costly the sacrifice, they will most cheerfully perform it. Houses and lands, wife and children, home and country,

all are counted but dross for the knowledge of Christ. "The world," says a very popular editor, "is now unhinged;" God has commenced turning and overturning, in order that He may reign whose right it is to reign. And while he is blasting the pride of nations, and throwing them into wide tumult and confusion, He is at the same time teaching His senators wisdom. They are willing to venture abroad on the stormy sea of convulsed governments, and rescue the valuables from the angry elements, at the hazard of all things; because the eyes of their understanding are opened, and they know that it is a day of God's power. In the midst of the general wreck of nations, the richest prizes and most precious caskets are thrown upon the strand, or floating unpiloted and untrammelled by human devices. He that runs so as to obtain, is wise. The few that are chosen have fought a good fight and kept the faith.

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#### DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTUS.

(*Extract from O. Pratt's Almanac for 1845.*)

*Tradition.*—Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

*Reason.*—I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

*Tradition.*—Why, sir, the canon of Scripture is full; and the very idea of any more revelation is the height of absurdity.

*Reason.*—Well, neighbour Tradition, if you can prove your last assertion, viz., that "*The canon of Scripture is full,*" you will do me a great favour, and save a soul from error.

*Tradition.*—I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, sir, our fathers, our mothers, our kindred, our neighbours, and our nation, have all testified that the Scriptures are full. Thousands of Protestant reformers, among every class and society, have borne the same testimony. And finally, almost every Christian denomination for many centuries past, have proclaimed, boldly and publicly, that the volume of Scriptures was completed by the Apostles, and that there was to be no more. What more evidence do you want?

*Reason.*—I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely tradition—the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the Scriptures? If not, how do they know that the canon of Scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions, without one Scriptural proof? "Cursed," saith Isaiah, "Is he that trusteth in man, or maketh flesh his arm."

*Tradition.*—Do you suppose that so many millions of people are deceived upon this subject?

*Reason.*—If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived *themselves* with the vain tradition of *their* fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favour; but away with unfounded traditions.

*Tradition.*—I am not much of a scriptorian myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister,

who has studied the Bible and preached these forty years. He will show you that the Bible contains all that God ever has revealed, or ever will reveal to man.

[Enter the Rev. Mr. Scriptus, with a Bible in his hand.]

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce you to my unfortunate neighbour Reason, who has lately embraced that fatal delusion—the Book of Mormon, as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

*Scriptus.*—It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the Scriptures as evidence?

*Reason.*—Most certainly. The Scriptures are esteemed very highly, both by myself and by all who believe the Book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

*Scriptus.*—I will read to you, Mr. Reason, the 15, 16, and 17th verses of the 3rd chapter of II Timothy. “From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

“That the man of God may be perfect, thoroughly furnished unto all good works.”

You will perceive, Mr. Reason, that Timothy had enough Scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

*Reason.*—Will you please to tell me, Mr. Scriptus, what Scriptures Timothy was acquainted with when he was a child?

*Scriptus.*—The Old Testament, I suppose; for the New Testament was not yet written.

*Reason.*—Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and his angels, while John was on the Isle of Patmos, did not know that mankind had enough Scripture years before, or in the days of Timothy's childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr. Scriptus, since you made the important discovery that all the Scriptures given since Timothy's childhood are useless?

*Scriptus.*—I must confess, Mr. Reason, that I never thought of the arguments which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two following passages that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

*Reason.*—I do not perceive, sir, any such declaration in the passages to which you refer. It does not say that *enough* Scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more. But it says that “*all* Scripture is given, &c.” Leaving the man of God to be perfected by *all* Scripture which should come to his knowledge, given at any period of time; indeed, as a proof that more Scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

*Scriptus.*—I perceive, neighbour Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own arguments. But I have one more passage of Scripture left, which I think is so pointed and definite against any additional Scripture, that it will be your turn next to yield the argument, and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John's Revelation. I will read it, “For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these

things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of Scriptures is full, and no more to be added.

*Reason.*—Well Mr. Scriptus, as you have fled to your strong hold and last refuge, the battering ram of reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read, that prohibits God from adding more revelations?

*Scriptus.*—O, no. It is "man" who is under restraint, and not God.

*Reason.*—You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

*Scriptus.*—But do you not think that the idea is there indirectly conveyed that God would give no more?

*Reason.*—Surely not. For the same restraint was placed upon man as early as the days of Moses, saying, "Thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of Scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

*Scriptus.*—I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other Scripture that conveys the most distant idea that the volume of Scriptures was completed by the Apostles. But admitting that there is no Scriptural evidence against receiving more revelation, yet the idea of receiving the book of Mormon, or any thing else, as revelation, without proof, is ridiculous. What evidence have you that is a divine revelation?

*Reason.*—I most cordially concur with you, friend Scriptus, that we ought not to receive anything as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favour of the book of Mormon as you have of the New Testament.

*Scriptus.*—As much evidence for that book as I have for the New Testament! I am astonished at your presumption! Why, sir, look at the great miracles which were wrought by the Saviour and his Apostles, in confirmation of their mission, miracles, too, wrought publicly, and not in a corner: the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connection with the church.

*Reason.*—How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

*Scriptus.*—Why, the New Testament says so.

*Reason.*—I think, neighbour Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection. First, you say that the New Testament is true, because miracles were wrought, because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, sir, that you have only the testimony of *six eye-witnesses*, that there were miracles wrought in the days of the Apostles, viz., Matthew, Mark, Luke, John, Paul, and Peter: and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye-witness either in the church or out of it, except those six, have written and handed down their testimony.

*Scriptus.*—What! Did not the lame man who sat at the beautiful gate of the temple, testify that he was healed? And did not the blind man who received sight, testify of it? and did not the multitudes who saw these miracles testify, saying, that notable miracles had been wrought?

*Reason.*—If they did testify, you and I never saw nor read their testimony, but are entirely dependent upon the testimony of the six writers afore mentioned. Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and

we believe it on his testimony alone. Luke testifies that multitudes saw miracles but the multitudes have informed us nothing about it.

*Scriptus.*—Your reasonings seem to be very conclusive, and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbour Reason, can you bring forward as much evidence as there is in favour of the New Testament; that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, sir, bring forward as much as six witnesses at least, in order that the book of Mormon may have the same claims to our faith that the New Testament has, so far as miracles are evidence.

*Reason.*—I can assure you, friend *Scriptus*, that we are not dependant upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses. Now, please take your pen, Mr. *Scriptus*, and write out the evidences on this sheet of paper in two separate columns, and compare them, and see if one book has not as good a claim upon your faith as the other, so far as the evidence of miracles is concerned.

(Here *Scriptus* commences writing as follows:—)

*New Testament Evidence.*

Six eye-witnesses testify in their writings that miracles were wrought in their day.

No witnesses have informed us that they were healed in the Apostles' days: it all depends on the testimony of the six.

The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.

No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the Apostles' days.

*Scriptus.*—I find, friend Reason, that I have been too much under the influence of my neighbour Tradition to judge of things according to reason, and shall henceforth endeavour to shun his company, and shall esteem it as a great favour if you will permit me to associate more frequently with you, for I am highly delighted with the soundness of the reasons you have advanced, and think that you have honourably extricated yourself from the charge of delusion.

Tradition, who had attentively listened to the conversation, became very much excited on hearing himself so lightly spoken of, and abruptly left the room muttering the following soliloquy: My old friends, Reason and *Scriptus*, have both forsaken me and treated me with contempt. But I don't care. Whatever my fathers believed I will believe too; for my great grandfather, Mr. Heathen Tradition, was highly respected by millions, and died a happy martyr in testimony of our cause; and my grandmother, Mrs. Roman Catholic, and my own dear mother, Mrs. Protestant, with all of her numerous descendants, have been almost inflexible in the faith of their fathers. And of all the Tradition family but a very few apostatize, and they are generally led away by the unpopular Reason and *Scriptus* families.

*Book of Mormon Evidence.*

Sixty thousand eye-witnesses will testify that miracles are wrought in these days.

Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.

The tens of thousands of witnesses to the Book of Mormon are living, and their testimony can be re-examined.

Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

BEAUTIFUL ILLUSTRATION OF FAITH.

(From the *Book of Alma*.)

And now, as I said, concerning faith. Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now behold, I say unto you, and I would that ye should re-

member that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. And now he imparteth his word by angels unto men, yea, not only men, but women also. Now this is not all, little children do have words given unto them many times, which confound the wise and the learned.

And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out; now I do not desire that ye should suppose that I mean to judge you only according to that which is true; for I do not mean that ye all of you have been compelled to humble yourselves, for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might. Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling emotions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, yea; nevertheless it hath not grown up to a perfect knowledge. But behold as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good. And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know; for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand. O then, is not this real? I say unto you, yea; because it is light; and whatsoever is light is good, because it is discernible; therefore ye must know that it is good. And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good. And behold, as the tree beginneth to grow, ye will say, let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out. Now this is not because the seed was not good; neither is it because the fruit thereof would not be desirable. But it is because your ground is barren, and ye will not nourish the tree; therefore ye cannot have the fruit thereof. And thus if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life; and because of your diligence, and your faith, and your patience with the word in nourishing it, that it may take root in you, behold, by and by, ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure? and ye shall feast

upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.

## CONFERENCE MINUTES.

## BEDFORD.

This Conference assembled in the Oddfellows' Club Room, Mill Street, Bedford, on Sunday, July 9th, 1848, at half-past ten o'clock, a.m. The meeting opened with singing, and Elder T. Bradshaw engaged in prayer. Elder R. Martin was chosen to preside over the Conference this day, and James Pembroke to act as clerk. Carried unanimously.

The President then laid before the Conference an outline of the business to be brought before the meeting, thanking them for a continuation of their confidence towards him. He also introduced Elders Robert Hodgert, of Sutton, and Thomas Bradshaw, of Cambridge, whose services in the cause were their best recommendation, and by whom he (the President) would be assisted throughout the day.

A representation of the branches was then called for, which was given as follows:

BRANCHES.	REPRESENTED BY	M.M.	R.D.	P.R.	TEA.	D.E.	B.A.P.	C. OFF.	E.C.	R.E.M.
Bedford.....	Martin .....	52	4	4	0	1	0	0	4	0
Wellingborough .....	Sheffield .....	51	5	7	2	1	6	1	0	2
Whaddon .....	Parcell .....	47	4	2	1	0	9	0	1	1
Gravely .....	Wheeler .....	29	2	2	1	0	0	0	0	0
Thornacoast .....	Campkin .....	35	2	4	1	0	1	0	2	0
Wyboston .....	Marriott .....	30	3	1	2	1	3	1	0	0
Newport Pagnell .....	W. S. Read .....	16	2	2	0	1	1	0	0	0
Stoke Brewern .....	Noble .....	21	1	0	1	1	2	0	1	0
Northampton .....	Noble .....	7	1	0	0	0	0	0	0	0
Eversholt .....	By Letter .....	12	2	1	1	0	0	0	0	0
Scattered Members .....	3	0	0	0	0	0	0	0	0	0
Total .....		303	26	23	9	5	22	2	8	3

The Conference was understood to be in good standing, with few exceptions.

Elder Bradshaw then spoke at some length on the necessity of organization, unity, and love, and to overlook the faults of others instead of magnifying them, by which means order and peace would result.

The meeting was dismissed until the afternoon with prayer by Elder Hodgert.

**AFTERNOON SERVICE.**—The meeting was opened in the usual way at half-past two o'clock, after which the sacrament was administered.

It was then proposed and carried unanimously, that William Sparks be ordained a Priest for the Wyboston branch.

Proposed by Elder Martin, seconded by Elder Purcell, that Cambridge be organised into a branch. Carried unanimously.

Proposed by Elder Martin, seconded by Elder Read, that we highly approve of the appointment of Elder Thomas Bradshaw to labour in Cambridge and vicinity, and that he preside over the Cambridge branch. Carried unanimously.

The following resolutions were then proposed and carried in the usual way.

That this Conference uphold and sustain Brigham Young and his Counsellors as the first Presidency of this Church.

That this Conference uphold the Twelve Apostles as the Lord's special witnesses unto all nations.

That this Conference will to their utmost uphold Orson Spencer as President of the British Isles.

That we have the most unlimited confidence in, and continue to sustain Robert Martin, as President of this Conference.

That we uphold the Presidents of the branches throughout this Conference.

Elder Martin having perceived that Elder Henry Fowles stood neutral in all the last five votes, said that these motions were not put to the Conference to try the standing of these authorities, but more to try our own.

Elder Fowles then arose and insinuated that all these authorities were called and sent by the "letter which killeth," but that he was a man of "truth and light," and was called and sent by the "spirit that maketh alive."

Elder Bradshaw made some very excellent remarks on the organisation, law, and order of the church, and on the unity and love of the brethren to the accomplishment of all things through the Priesthood; and on the presumption and folly of the would-be-leaders of this church, in endeavouring to establish themselves as Presidents through the means of their foolish and doggerel revelations, which will ultimately lead themselves to destruction, and in hell would lift up their eyes, suppling the legal authorities of the Church for a drink of water.

Elder Hodgett then rose and set forth in a very distinct manner the order and government of the Priesthood, and its effects in the establishment of the kingdom of God and the overthrow of sin and iniquity.

Elder Martin rose and in a very energetic manner addressed the assembly on the before mentioned subjects, thanking them for the good opinion they entertained of him in again accepting a continuation of his services as their President.

The choir then sung "Go, ye messengers of glory." The meeting was dismissed with prayer by Elder Bradshaw about six o'clock. The Saints parted full of Mormon life and animation, some having many miles to walk home.

ROBERT MARTIN, President.  
JAMES PEMBROKE, Clerk.

#### BIRMINGHAM.

This conference was held on the 2nd July, at Livery Street Chapel. It opened with singing and prayer by Elder G. Whitehead; after which, Elder Thos. Perks was chosen as President of the meeting of the day.

The President arose, and expressed the pleasure which the present season afforded him, and congratulated his brethren on the prosperity which had crowned their labours during the past quarter, and exhorted them to continue steadfast in their labour of love, inasmuch as their labour was not in vain, for the fruit testified that the Lord was with them.

The President then proceeded to receive the representation of the branches, which were as follows:—

BRANCHES.	PRESIDENTS.	MEM.	ELD.	FRSTS.	TBA.	DEA.	BAP.
Birmingham .....	W. Bayliss .....	565	17	27	23	15	76
West Bromwich.....	W. Broomhead ..	177	12	10	3	4	20
Dudley .....	Mantle .....	76	5	10	2	3	17
Oldbury .....	Bower .....	46	1	6	6	2	1
Brierley Hill .....	Caffery .....	87	7	4	4	6	10
Stourbridge .....	Westwood.....	74	7	5	1	1	7
Whampton .....	B. Broomhead.....	33	4	6	1	1	5
Walsall .....	Williams .....	63	2	4	2	1	3
Rockerdine .....	B. Broomhead.....	18	2	2	2	0	3
Moaley .....	Brown .....	16	1	3	0	1	2
Hale .....	Lichfield .....	17	2	2	0	0	3
Hockley .....	Thomas North ..	9	0	1	0	0	0
Rewbury .....	Thomas North ..	12	0	0	0	0	0
Wednesbury .....	By Letter .....	17	1	2	1	1	1
Kingswood .....	B. Broomhead.....	26	1	2	1	1	18
Total .....		1236	62	84	46	36	166

The representations were given in with a spirit of devotedness, by all the elders, to the service of the great God, and their determination to still prosecute all their energies, time, and talents to this great cause, all declaring the harvest great and the labourers few, and the prospect still brightening on every hand.

The calling of officers were as follows:—Birmingham Branch: proposed that Priest John Ash be ordained to the office of an Elder, and William Chapman to the office of Priest. West Bromwich: Charles Stephens to the office of Priest. Dudley: Priest Bullies to the office of Elder, and John Price to the office of Priest. Brierley Hill: Deacon Thomas Bank to the office of Priest. Stourbridge: James Cooper to the office of Priest. Kingswood: William Banks and Thomas Parry to the office of Priests. Seconded and carried unanimously.

Proposed and seconded that Darlaston, Wordsley, and Kingswood, be duly organized into branches ; and that the Wednesbury Branch be under the direction of the West Bromwich council. Carried.

Moved and seconded that Elder Joseph Hale preside over the Lichfield Branch, and labour only in the region there about ; and likewise that Elder Thomas North preside over Redditch, and labour in that region of country ; and that Elder B. Broomhead preside over Wolverhampton, and extend his labours through Shropshire. Carried unanimously.

Moved and seconded, that this conference signify their adherence and confidence in the Presidency of this Church, our beloved Brother Brigham Young, as the honoured and legal successor of our late martyred prophet Joseph Smith, being the prophet, seer, and revelator of the God of Israel, and likewise his chosen colleagues the Twelve Apostles. Carried unanimously.

Moved and seconded, that we signify our approval of the Presidency of the British Isles, our beloved Brother Orson Spencer, and that we at all times support him by our faith and prayer. Carried.

Moved and seconded, that we express our entire satisfaction and confidence in our beloved Brother Thomas Perks, as President of this conference, having proved by his conduct in the management of church affairs worthy of the same, and we, as a people, feel ever willing to hearken to his council and instruction, and strengthen him by our faith and prayer ; and likewise Elders G. Whitehead and William Broomhead, his counsellors. Carried.

Moved and seconded that we accept of the faithful labours of Elder William Bayliss, as President of this branch, and will continue to sustain him by our united faith and prayer. Carried.

Elder Thomas Perks moved, that we sustain Elder J. Brook as Clerk of the branch, having merited the approbation and satisfaction of the Church. Carried.

Moved and seconded, that John Godsall and William Broomhead continue as the agents for books in this conference, having discharged their business in a clear, straightforward manner, to the entire satisfaction of the council, their accounts being audited and found quite correct. Carried.

After the business of the conference was closed, the Saints partook of the Sacrament, and the evening was spent by Elders Perks, Goodfellow, Fidoe, and Littlefield, bearing their testimony to the divine origin of the Church, the authority and power with which man was delegated to bring about the restitution of all things spoken of since the world began. Joy prevailed among the Saints, and harmony and love seemed in possession of the whole body, and they at length separated in peace and good order, much to the honour and praise of the great God.

THOMAS PERKS, President.  
J. BROOK, Clerk.

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### The Latter-day Saints' Millennial Star.

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AUGUST 1, 1848.

We are happy to inform the Saints throughout the British Islands, of the safe arrival of President Orson Pratt and his family in Liverpool, on the 26th of July, after a prosperous voyage of nineteen days from New York. He is enjoying good health and spirits, and fervently desirous to participate in the labours and joys of the British Saints. We are happy in the assurance that thousands will hail the arrival of this beloved apostle with the liveliest emotions of gratitude and joy. The intelligence which he brings from the land of Zion is every way cheering.

The General Conference will convene in Manchester on Sunday morning, August 13th, at the Music Hall, Campfield, (late Hall of Science). At this Conference, instructions of importance will be given to the Saints, touching emigration and the general prosperity of the Saints. It is desirable that the Presidents of Conferences

should report with as much accuracy as practicable, the probable number of persons that may wish to emigrate early in September next from their respective conferences. The precise time of the ship's sailing may probably be given during the session of the General Conference.

THERE is a pleasing prospect of a liberal harvest of all kinds of breadstuffs both in Europe and America. Some trades in England are undergoing a slight improvement. But the frequent alarm and apprehension of riot and insurrection serve to check public confidence and keep business greatly depressed. The nations are greatly perplexed. A pleasing prospect of quietude and prosperity is scarcely furnished to the popular eye before it is blasted, and the people are called out upon their oaths of loyalty to the government, to defend property and life, and suppress violent and riotous proceedings. When will this day of alarm and danger pass by, and peace and prosperity prevail? Surely the day looks long and dark with portentous clouds. A momentary radiation of light is followed with a darker cloud than has preceded. Changing from one form of government to another does not remove the pain of disorder. Parliament may be dissolved and new ministries created, still disaffection and the evils complained of exist. Papacy may become more tolerant, and the frightful union of Church and State be sundered by the popular broad-sword of detestation. Still, Dissenters are more subdivided than ever, and their contentions wax hotter and heavier. Neither free trade nor protection makes trade flourish. All pretended remedies have failed. What, then, can be done? The evil lies deep and wide-spread. All flesh has corrupted its way. From the crown of the head to the soles of the feet there are wounds and bruises and putrifying sores; therefore the overflowing scourge shall pass through. And the best symptom of a general betterment of the times, lies in the increased disorder and general concussion of all the varied elements that must bring the inevitable and tragic drama to the terminus. When we see these things let us lift our heads and rejoice, for then we know that our redemption draweth near. Then, too, Zion's warfare will be accomplished, and they who have suffered affliction with the people of God will be recompensed for all their troubles.

THE gigantic enterprise of a Railway from Council Bluffs to the Pacific Ocean, spoken of below, is fraught with interest to the Saints. It will not only pass near their locality, but ultimately facilitate the gathering, and lessen the expense of the same. It will open a fresh market for all the surplus produce of the Saints, and furnish employment to spare labourers and artizans. If it is accomplished, it will constitute a literal "highway" for the ransomed of the Lord. In two or three days a journey from the Bluffs to the Salt Lake may be accomplished, which now occupies as many months.

#### PROJECTED RAILWAY FROM COUNCIL BLUFFS TO THE PACIFIC OCEAN.

We have been favoured with an account and description of the route by the two passes, in the railroad contemplated by Mr. Whitney. Mr. Whitney's project is now in a fair way of being realized, and any information relative to it must be interesting. When a railroad to the Pacific was first mooted, the idea was laughed at as chimerical; but in this respect it has only shared the fate of all new projects, which the ignorance or incredulity of mankind cannot comprehend. The immense benefit which would accrue from the construction of this road—the trade which it would cause to flow in on us from the East, are facts which are beginning to be fairly comprehended. Of the feasibility of the undertaking there are still those who

are incredulous, but they belong to that class who do not yet believe that vessels can cross the ocean in ten days—that carriages run at the rate of fifty or sixty miles an hour—and that information can be transmitted hundreds of miles in a second. To any one who believes that such things are, the completion of Whitney's railroad, gigantic as it is, will seem a very easy matter. The following is a description of the two routes suggested by Mr. Whitney:—

#### SOUTH PASS.

Leave Council Bluffs, Missouri; thence proceed in a straight line up the river Platte; thence through the South Pass to Green river; thence southward via Muddy creek to Bear river; thence *via* Salt lake to Casha river, bearing northward until you strike the main south branch of the Columbia river; thence down the Columbia, until you reach Fort Bosie; thence pursue the Great Kamin, until you reach the plains of the Wallah Wallah; thence down the plains to the dells of the Columbia; thence down the Columbia *via* the cascades to Vancouver, (or from the valley of the Wallah Wallah, nearly as direct a route to the mouth of the Columbia, as across the valley by way of the Fuca Sound.) The distance on this route (from Council Bluffs) is about 2,200 miles.

*Description.*—From the Bluffs to the River Platte, the country is nearly level, and the soil hard and compact, with few intermediate impediments, such as knolls, rivulets, &c.; from the Platte to the Green river, the country is also comparatively level, and the soil freely mixed with sand; from Green river to Bear river, the country is rough and hilly, with here and there deep ravines from fifty to one hundred feet in width at the top. These cross and intersect in different directions, so that a route can be obtained as easily, and with as little cost, direct, as by a tortuous course. It would be necessary to cross Muddy Creek, perhaps, a score times before reaching Bear river; but its width is less, and seldom over one hundred feet. From Bear river to Casha river, the route is more level, the country being similar to that between the river Platte and the Green river. After intersecting with the south branch of the Columbia river, the route to Fort Bosie is rough, and the country hilly and full of ravines. The soil the entire distance is a continuous bed of sand. The route by way of the Kamin is level, and easy of pursuit; that through the Wallah Wallah valley being still more so, until you reach the dells of the Columbia, when the country becomes again hilly and uneven. The ravines at this point, however, are not so numerous. After connecting with the Columbia, the route by way of the cascades, is rough, as also the route by way of Fuca Sound.

Snow begins to fall about the 30th of November, and continues to fall until late in March. Its greatest aggregate depth is five feet—seldom over six feet. In body it is light and dry, but seldom drifts. The ground during three months is covered from the South Pass to Salt Lake, at about the depth stated, the distance being 250 miles.

#### NORTH PASS.

Leave the mouth of M'Kenzie's river; thence up M'Kenzie's river to the Yellow Stone; thence up the Yellow Stone to Twenty-five-yard river; thence up Twenty-five-yard river to Three Forks of Missouri river; up Jefferson Fork to the Source; thence through the Couldney country and Flat Head country to the plains of O'Kenaugeu; thence to the main branch of the Columbia river, above Wallah Wallah valley; thence direct to Pugut Sound, at which the route terminates. Distance about 1900 or 2000 miles.

*Description.*—From mouth of M'Kenzie's river to the Yellow Stone, the country is hilly, and full of ravines, with a number of small streams interspersed at intervals. The course is otherwise direct. From Yellow Stone to Twenty-five-yard Creek, you pursue a beautiful level plain, which terminates at the head of Jefferson Fork. From the source of Jefferson Fork you enter a well timbered country, comparatively level, which continues until you reach the plains of O'Kenaugeu, which are extremely level, and the soil hard and productive. After crossing the Columbia river, above the Wallah Wallah, you pursue a hilly country until you reach the Cascade Ranges, when the route becomes more even and direct, and the face of the country less broken.

On the South route, little timber is to be had, but in this, timber grows in abundance. The snow falls and continues during the same months of the year, and increases to about the same depth. Water is plentiful, as is also the case on the Southern route. It is also the opinion that the railroad should start at Lake Michigan, and thence by M'Kenzie's river.

The whole project is now before a committee of the House of Representatives, who intend to report favourably upon it almost immediately, and leave the selection of either the North or South Pass to the House.

OMEGA.

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#### MASSACRE OF MEN, WOMEN, AND CHILDREN, BY THE INDIANS.

Lately several of our towns were startled with the news that the Indians in the Oregon territory are waging a most fearful warfare upon the whites in that country. Mr. Meek has come in with an escort of six men, as the bearer of despatches from the governor of Oregon, to the President, having left there on the 5th day of March. He reports that four tribes of Indians, numbering about three thousand warriors, were united against the whites, and that four battles had been fought, the army of the Oregonians numbering five hundred, under the command of Col. Neal Gillaim. The whites sustained themselves, being able to keep off the Indians one whole day, and finally forcing them to retire. Mr. Meek received his papers in December, but was unable to leave the country before March, because the Indians were between him and the mountains. In December the Indians attacked Dr. Whitman's mission, massacred a number of men, women, and children, and made the balance prisoners, a list of which, taken from the *Oregon Spectator*, we publish below. The governor of the territory solicits aid from the United States government, and we do hope that the appeal will not be made in vain. Those people have been neglected long enough—they should be either abandoned to their own government, or be protected in good earnest. From the tone of the *Spectator*, we infer that intense excitement prevails throughout the land, and the war will be one of extermination. The Indians wish to rid the country of the whites—the whites breathe a most uncompromising spirit of revenge. The hostility of the Indians is confined to the Americans, and it is said that they are intimately friendly with the British.

The following is the list of persons killed at Dr. Whitman's station:—Dr. Whitman and wife, Measrs. Rogers, Hoffman, Sanders, Marsh, John and Francis Sager, Kimball, Gellen, Bewley, Young, Sales, and Hall.

List of persons rescued from Dr. Whitman's mission:—Joseph and Hannah Smith and five children; Mary Saunders and five children; Harriet Kimball and five children; Josiah and Margaret Osborn and three children; Rebeoca Hayes and child; Joseph Stanfield, Sally Ann Canfield and five children; Eliza Hall and five children; Elam and Irene Young and two sons; Miss L. Bewley, Eliza Marsh, and six mission children.

From Mr. Spalding's mission:—Mr. Spalding, wife, and three children; Measrs. Hart, Jackson, Craig, Canfield, and Miss Johnson.

The prisoners, while in the hands of the Indians, were most barbarously treated, as appears from the *Spectator*. The pleasure incident to their rescue from their danger and captivity is marred, however, by the painful intelligence that a portion of them have been subjected to further outrage and insult—the basest, the deepest that can possibly be conceived, and from which our mind recoils with horror. We dare not chronicle the terrible story of their wrongs.

The cause of the disturbances is said to be a horrible suspicion that had taken possession of the minds of the Indians, that the large number of deaths among them, caused by the dysentery and measles, was produced by poisonous drugs administered by Dr. Whitman.—*From an American paper.*

[Col. Neal Gillaim, named in the above article, is well known by the Saints as having been a distinguished anti-Mormon leader of the mob in Missouri. If we mistake not, there was a prophecy uttered by the martyred prophet concerning

those who mobbed the Saints in Missouri, of whom Boggs and Gilliam were notorious, that they in their turn should be mobbed by a people fiercer than themselves. It appears that these same men are now greatly afraid of being exterminated by the Indians before help can reach them!—ED.]

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#### THE MORMON CREED.

Let every body mind their own business.  
 What is man? The offspring of God.  
 What is God? The Father of man.  
 Who is Jesus Christ? He is our brother.  
 What is man in embryo? He is a helpless babe.  
 What is man in progress? He is a man.  
 What is man perfected? He is as Christ, and Christ is as the Father, and they all are one.  
 How many states of existence has man? He has three.  
 What is the first? It is spiritual.  
 What is the second? It is temporal.  
 What is the third? It is immortal and eternal.  
 How did he begin to exist in the first? He was begotten and born of God.  
 How did he begin to exist in the second? He was begotten and born of the flesh.  
 How did he begin to exist in the third? By the resurrection of the dead.  
 What is his final destiny? To be like God.  
 What has God been? Like man.  
 What is man without revelation? A vessel in a fog without a compass.  
 What will man be with the aid of revelation? He will be filled with light, and know and comprehend all things.  
 What is man's spirit? The candle of the Lord.  
 How shall it be lighted? By the spirit of God.  
 How many Gods are there? "There are Lords many, and Gods many; but to us there is but one God."  
 How many heavens are there? They are innumerable.  
 Where will heaven be? On the earth, and on all other glorious worlds.  
 What is Mormonism? It is all truth.  
 How old is it? Without beginning of days or end of years.  
 What is its destiny? To fill the earth and heavens with light and love.  
 Who is Joseph Smith? He is Jesus Christ's brother.  
 From whence is his authority? From Heaven.  
 What is he sent to do? To let the oppressed go free, and break every yoke.  
 What kind of success will he meet with? Universal; over the world.  
 Suppose the people try to hinder him? They cannot do it; but will perish.  
 Why? Because God has sent him.  
 What are the present forms of political governments? They are the image seen by Nebuchadnezzar.  
 What are the present forms of Church government? Spiritual Babylon, or the image of mystery and names of blasphemy, seen by John on the Isles of Patmos.  
 When will the present forms of political and religious government come to an end? In this present age.  
 By what means? By the kingdom of God, and by the appearance of the Son of God; and a great destruction.  
 What is the kingdom of God? A theocracy; or, in other words, a kingdom governed by direct revelation from God.

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#### A PARABLE.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage. The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright

rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces, the surrounding neighbourhood, together with the inhabitants of the said province, looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning, until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms shall become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles. At last the emperor of the nation that was warring with the woman changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations. The woman was now overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighbouring wood, that her life might be preserved. This enraged the disappointed emperor with madness and revenge:—he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or, in other words, asleep, having nothing but the pale rays of the moon to guide her feet. She murmured, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted, waiting with hope, and listening with great anxiety, to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king, who was to bring back the reflecting rod, and all its attending beauties, authorising the same to be proclaimed to every nation, kindred, tongue, and people, saying with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

**THE ANSWER.**—Q. 1.—Who is the king and his son? The king is the father of our Lord Jesus Christ. Q. 2.—Who is the woman? Christ's Church. Q. 3.—When was the marriage and dinner proposed? At the time Christ and his apostles offered salvation to the Jews. Q. 4.—Who banished the king's son? The Jews. Q. 5.—Who put to death the woman's friends? The Roman Church. Q. 6.—What was the rod? It was the power and priesthood. Q. 7.—What were the twelve diamonds? The twelve apostles. Q. 8.—Where is the woman? She is on the continent of America. Q. 9.—How is she known from other women or churches? By the priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

**THE POWER OF TRUTH.**—I combat the errors of ages: I oppose the violence of mobs: I cope with illegal proceedings from executive authority: I cut the gordian knot of powers: I solve mathematical problems of universities with *Truth—Diamond Truth*.—*Joseph Smith*.